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THE Reader is desir'd to take Notice, That these Offices are no Novelties of the Publisher's, but Forms generally used since the Reformation; as he will see, if he pleases to look into Bishop Sparrow's Collection of Articles and Injunctions, &c. at the end of which he will find the Form of Consecration of a Church, &c. as Exemplified by the Great Bishop Andrews: And as to the last Office, which is the Form of Consecration of New Communion-Plate, It was particularly used by that Great Confessor against Popery and Arbitrary Power, Arch-Bishop Sancroft, in his Consecration of the Plate, given by the Right Honourable the Lord Digby, for the Use of the Church of Colehill, in the County of Warwick, in the Year 1685.

I thought fit to Advertise the Reader of this, that he may be able to obviate the Profane Calumnies of mistaken or prejudiced Persons.

469. c. 16.
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THE
FORM
OF
DEDICATION
AND
CONSECRATION
OF A

Church or Chapel, &c.

Published by R. Tisdale

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TO THE
Most Reverend FATHERS IN GOD
My Lords the ARCH-BISHOPS;
AND TO THE
Right Reverend FATHERS IN GOD
My Lords the BISHOPS.

My Lords,

I Have ever thought that the
publishing these holy Offices,
in the manner I now hum-
bly Address them to Your Lord-
ships, would contribute, in some
measure,

DEDICATION.

measure, to revive that Heroick Christian Spirit of publick Piety and Devotion, which was once so visible in this Church: For there being many devout Christians among us, who are utterly unacquainted with the Religious and Solemn manner, by which the places they assemble in for Divine Worship are set apart, and consecrated to that Sacred Service; when they shall be, by having these Offices put into their hands, better inform'd of the Sacredness of Christian Churches, and the holy Utenfils us'd in the Service of God their Saviour; when they shall see how acceptable

DEDICATION.

table the offering of such places and things hath ever been to him, and what Blessings are pray'd for on the Persons and Posterities of the generous Founders, and pious Benefactors; I humbly conceive they will both pay them a more awful regard, and contribute much more chearfully and liberally to establish and maintain the Houses of God, and all the necessary and ornamental Furniture of them, in such cleanliness, decency and beauty, as may, in some measure, suit the incomprehensible Majesty of that glorious God they adore.

Your

DEDICATION.

Your Lordships are the Judges
how far they may be serviceable to
so good an end, and to Your Lord-
ships they are most entirely sub-
mitted by,

May it please Your Lordships,

Your Lordships

most Dutiful

Humble Servant

R. Tisdale.

THE
FORM

OF

Dedication & Consecration

OF A

Church or Chapel.

¶ *The Bishop goes in, and there puts on his habit, and then in his Episcopal habit, attended by his Chaplains in their Priests habit, comes forth and meets the Founder without the Church, and bespeaks him on this wise.*

A. B. **Y**OU have been a Suitor unto me, that I would come hither to you : now that we are come, What have you to say unto us ?

B

¶ *Then*

The Form of Consecration

¶ *Then the Founder (premisfing his humble reverence) exhibiteth a Schedule in which is contained his desire to have the Chapel consecrated. This being recited in his name by the Bishop's Chancellour or Register, the Bishop asketh the Founder,*

A.B. Is this your Mind, and your Desire?

¶ *The Founder answers,*

It is.

¶ *Whereupon the Bishop,*

In the name of God then let us begin.

¶ *Then followeth the twenty fourth Psalm, the Bishop reading one verse, his Chaplains the other.*

TH E earth is the Lords, and all that therein is : the compass of the world, and they that dwell therein.

For he hath founded it upon the seas : and prepared it upon the fouds.

Who

of a Church or Chapel.

Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

This is the generation of them that seek him : even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battel.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : even the Lord of hosts, he is the King of glory.

Glory be to the Father, and to the Son : and to the Holy Ghost.

The Form of Consecration

As it was in the beginning is now,
and ever shall be : world without
end. *Amen.*

¶ *Then the Bishop goeth toward the door of the Church, and saith out of the hundred and twenty second Psalm,*

1 **I** Was glad when they said unto me :
We will go into the house of the
Lord.

2 Our feet shall stand in thy gates : O
Jerusalem.

¶ *Then the Bishop, so soon as he is entred into the Church, saith out of Psalm the twenty sixth,*

8 **L**ORD, I have lov'd the habitation
of thy house : and the place where
thine honour dwelleth.

¶ *Then the Bishop with his Chaplains and the Founder kneeling close within the Church-door, the people standing yet without, if the place be convenient, and the weather fair ;*

¶ *Or else, if the place be inconvenient, or the weather foul, the Bishop goes into the middle*

of a Church or Chapel.

the Isle of the Church, that the people may have room to stand behind at the West end peaceably without pressing forward, which may interrupt or trouble him, and saith as followeth;

LET us dedicate and offer unto God this place with the same prayer that King David did dedicate and offer up his offerings and the peoples towards the building of God's house.

Blessed be thou, O Lord our God: 1 Chron. 29, 10, &c, and the God of our Fathers, for ever and ever.

Thine, O Lord, is greatness and power, and glory, and victory, and praise, and majesty: for all that is in heaven and earth is thine, thine is the kingdom, O Lord, and thou excellest as Lord over all.

Both riches and honour come of thee, and thou reignest over all: and in thy hand is power and might, and in thy hand it is to make great, and give strength unto all.

Now therefore, O God, we thank thee, and praise thy glorious name.

But

The Form of Consecration

But who are we, or what is any of us, or of all thy people, that we should be able to offer to thee so willingly after this sort? For all things come of thee, and of thine own have we given thee.

For we are strangers before thee, and sojourners as were all our Fathers: our ages on the earth are as a shadow, and there is no abiding.

O Lord our God, all this store that we have prepared to build thee an house for thy Holy Name, is of thine own hand, and all is thine.

We know also, O God, that thou triest the heart, and hast pleasure in uprightness; we have offered willingly in the uprightness of our heart all these things: and now we have seen with joy thy people which are present here to offer willingly unto thee.

O Lord our God, the God of our Fathers, keep this for ever in the purpose and the thoughts of the hearts of thy people, and prepare their hearts unto thee.

Most

of a Church or Chapel.

MOST GLORIOUS GOD, the heaven is thy throne, and the earth is thy footstool ; what house can be built for thee ? or what place is there that thou shouldest rest in ? Howbeit we are taught by thy holy word, that thy will is not to dwell in the dark cloud, but that thy delight hath been ever with the sons of men ; so that in any place whatsoever where two or three are gathered together in thy name, thou art in the midst of them ; but especially in such places as are set apart and sanctified to thy Name, and the memory of it, there thou hast said, thou wilt vouchsafe thy gracious presence after a most especial manner, and come to us and bless us.

Wherefore, in all ages of the world, thy servants have separated certain places from all profane and common uses, and hallowed them unto thy Divine Worship and Service, either by inspiration of thy blessed Spirit, or by expresse commandment from thine own mouth.

By inspiration of thy holy Spirit : So didst thou put into the heart of thy holy
Patri-

The Form of Consecration

Gen. 28. 18, 19. & ch. 31. 13. Patriarch *Jacob* to erect the Stone in *Bethel* to be an house to thee, which act of his thou didst call for, and highly allow of.

Exod. 25. 8, 9. By exprefs commandment from thine own mouth : So did *Moses* make thee the Tabernacle of the Congregation in the Defart, which thou didst honour by covering it with a Cloud, and filling it with thy Glory.

2 Sam. 7. 2, &c. And after, when it came into the heart of thy Servant *David* to think it was in no wise fitting that himself should dwell in a house of Cedar, and the Ark of God remain but in a Tabernacle, thou didst testifie with thine own mouth, that in that *David* was so minded to build an house to thy Name, it was well done of him to be so minded, though he built it not.

2 Chron. 5. 24. & ch. 7. 1. The materials and furniture for which House though his Father plentifully prepared, yet *Solomon* his Son built and brought it to perfection. To which House thou wert pleased visibly to send fire from Heaven to consume the Sacrifice, and to fill it with the Glory of thy presence before all the people.

And

of a Church or Chapel.

And after when for the sins of thy people that Temple was destroyed, thou didst by thy holy Prophets *Aggai* and *Zachary* (by shewing how inconvenient it was that they should dwell in cieled houses, and let thy House lie waste) stir up the spirit of *Zorobabel*, to build thee the second Temple a-new : which second House likewise, by the fulness of the glory of thy Presence, thou didst shew thy self to like and allow of.

Neither wert thou well pleased only with such as did build thee these Temples, but even with such of the People afterwards, as being moved with zeal added to the Temple, their Mother-Church, lesser Places of Prayer by the Names of Synagogues, in every Town throughout the Land, for the Tribes to ascend up to worship thee, to learn thy blessed will and to do it. Which very Act of the Centurion in building thy people a Synagogue, thou didst well approve and commend in the Gospel.

And by the bodily presence of thy blessed Son our Saviour at the Feast of the *Dedication* testified by *St. John*, didst really John 10. 22.

C

well

The Form of Consecration

well allow of, and do honour to such devout and religious Services, as we are now about to perform.

Which also by thy holy Word hast taught us, that thine Apostles themselves, and the Christians in their time, as they had houses to eat and drink in, so had they also where the whole Congregation of the Faithful came together in one place, which they expressly call'd God's Church, and would not have it despised, nor abused, nor eaten, nor drunken in, but had in great Reverence; being the very place of their holy Assemblies.

2 Cor. 11. 22.

By whose Godly examples the Christians in all Ages successively have erected and consecrated sundry goodly houses unto thee, for the Celebration of Divine Service and Worship (Monuments of their Piety and Devotion) as we see this day.

We then, as Fellow-Citizens with the Saints, and of the Household of God, being built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Head-corner-stone, walking in the steps of their most Holy Faith, and ensuing the Examples of these thy Patri-

of a Church or Chapel.

Patriarchs, Prophets, and Apostles, have together with them done the same work, and wait for the same Blessing at thy hands : The same work (I say) in building and dedicating this House, as an Habitation for thee, and a Place for us to assemble and meet together in, for the Observation of thy Divine Worship, Invocation of thy great Name, Reading, Preaching, and Hearing of thy Heavenly Word, Administring of thy most Holy Sacraments ; and above all in this most holy Place, the very gate of Heaven upon earth (as *Jacob* named it) to do the work of Heaven ; to set forth thy most worthy praise, to laud and magnifie thy most glorious Majesty, for all thy goodness to all men : especially to us that are of the household of Faith. Accept then, we beseech thee, most gracious Father, of this our bounden duty and service ; accept of this thine House ; and because Holiness becomes thine House for ever, sanctifie this House with thy gracious Presence, which is erected to the honour of thy glorious Name.

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Now therefore arise, O Lord, and come into this place of thy rest ; let thine eyes be open towards this House night and day ; let thine ears be ready towards the Prayers of thy children, which they shall make to thee in this Place, and let thine heart delight to dwell here perpetually : And whensoever thy servants shall make their petitions to thee in this House, either to bestow thy good Graces and Blessings upon them, or to remove thy Punishments and Judgments from them ; hear them from Heaven thy dwelling place the throne of the glory of thy Kingdom, and when thou hearest have mercy ; and grant, O Lord, we beseech thee, that here and elsewhere thy Priests may be cloathed with righteousness, and all thy servants may rejoyce in thy Salvation.

And whereas both in the Old and New Testament thou hast consecrated the measuring out and building of a material Church to such an excellent Mystery, that in it is signified and represented the fruition of the joy of thy Heavenly Kingdom, we beseech thee, that in this material Temple made with hands, we may so
serve

of a Church or Chapel.

serve and please thee in all holy exercises of Godliness and Christian Religion, that in the end we may come to that thy Holy Temple on high, even to the holy Place made without hands ; so as when we shall cease to pray to thee here on earth, we may, with all those that have in the same manner erected like places to thy Name, and with all thy Saints, eternally praise thee in the highest Heavens, for all thy goodness vouchsafed us for a time here on earth, and laid up for us there in thy Kingdom for ever and ever ; and that for thy dear Son's sake our Blessed Saviour Jesus Christ, to whom with thee and the Holy Ghost be all honour and glory world without end. *Amen.*

¶ *Where the Bishop himself is Founder or Co-founder of any Church or Chapel.*

MOST GRACIOUS and loving Father, I humbly beseech thee to bury all my Sins and the Sins of all thy servants in the grave of thy Dear Son, our most blessed Saviour and Mediatour with thee : And for his sake to accept these poor oblations of me thy most unworthy servant :
Lord,

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Lord, make me love thy service, and the honour of thy name in this house, and in all places wheresoever thou shalt command me to attend the service of thy Church, through Jesus Christ our Lord and only Saviour. *Amen.*

¶ If the Church be new built where another was before.

AND NOW, most gracious Father, remember we beseech thee, thou wast in this place before, but thy house was grown by neglect near to desolation, and was ready to fall on the heads of them that came to serve thee. It pitied thy Servants to see thy house ready to fall into its own ruines : therefore it came into their hearts, and thy grace sent it thither, to prevent the fall of thy House, lest with it thy honour also might be thought to be laid in the Dust. They have honoured thee in preparing this new House for thy service, and they have decently and religiously perform'd it. Lord, forget not their Love to thy service, but bless this House to thine own honour : that thy great Name may here be made known
unto

of a Church or Chapel.

unto these thy servants, and their Posterity after them. And bless them even in this, that they have been careful of thy service. O God, thou which art wonderful in thy holy places, even thou, O God of *Israel*, give grace, strength and power unto thy people, that they may say, Blessed be God our Salvation in Jesus Christ our Lord. *Amen.*

¶ *If it be a Chapel of ease to a Mother Church far distant.*

O MERCIFUL GOD, the House dedicated to thy honour and service for this People, was and is remote from this place. Many of thy servants were ready to do thee honour and service there, but were too often hindred by Age, by infirmities, and by other great impediments of the way it self. In the midst of these difficulties much grieved they were to be hindred from performance of their service to thee, O Lord our God, or from the place where in publick thy Name is called upon. Therefore they resolved at once to charge themselves for thy service, and of their own free-will-offer-

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offerings to build this house in which they might more often, and more conveniently meet to call upon thy most honour'd and blessed Name. Lord, thou gavest them the heart by which they gave to thee. I humbly beseech thee bless them in this and all their devotions to thy worship; and continue to them the grace of thy blessed Spirit, that they may often meet in this place with religious and dutiful hearts, to praise thee, to pray unto thee, to receive thy blessed sacraments, to hear thy sacred word, and to lead their lives according to thy Law: And, O Lord, forget not their devotion in this particular, but bless it to them, and to their posterity after them; that men may see there is great advantage by honouring and serving thee, and that thou wilt not forsake, nor cast off them that wait upon thee: Grant this for Jesus Christ his sake, our only Saviour and Redeemer. *Amen.*

¶ *If it be a Chapel to some private family.*

AND NOW, O Lord, holy and merciful Father, look down, I beseech thee, upon this House tho' within private walls,

of a Church or Chapel.

walls, yet built for the publick service and honour of thy great and glorious Name. The Founder of these walls would not have a house for himself without a House for thee. Lord, look upon it and him, and according to thy great mercy (which leaves no service of thee without a blessing) bless this place of thy solemn Worship to him and to his posterity after him. Bless it to him, and him for it, and him and his to thee: that the fear and honour of thy Name dwelling so near him, may be Honour and Blessedness to him, and a provocation to all that are about him to honour and serve thee with piety and devotion in this place, upon which we are now about to set thy great and glorious Name. Grant this even for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

¶ *Here the Bishop standing bleisseth the Church or Chapel.*

BLESSED Father, who hast promised in thy holy Law that in every Place where the remembrance of thy Name shall by us be put, thou wilt come unto
D us,

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us, and bless us ; according to that thy Promise come unto us and bless us, who put now upon this Place the Memorial of thy Name, by dedicating it wholly and only to thy Service and Worship.

BLESSED SAVIOUR, who in the Gospel with thy bodily presence didst honour and adorn the feast of the Dedication of the Temple, at this Dedication of this Temple unto thee be present also, and accept, good Lord, and prosper the work of our hands.

BLESSED SPIRIT, without whom nothing is holy, nor person, nor place can be sanctified aright ; send down upon this place thy sanctifying power and grace, hallow it, and make it to thee an holy habitation for ever.

BLESSED and GLORIOUS TRINITY, by whose Power, Wisdom and Love all things are purged, lightned and made perfect, enable us with thy Power, enlighten us with thy Truth, perfect us with thy Grace, that both here and elsewhere, we acknowledging the Glory of the Eternal TRINITY, and in the power of the Divine Majesty worshipping the
UNI-

of a Church or Chapel.

UNITY, may attain to the fruition of thy GLORIOUS GODHEAD, TRINITY in UNITY, and UNITY in TRINITY to be adored for ever.

GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, accept, sanctifie, and bless this place to the end whereunto, according to his own ordinance, we have ordained it, to be a Sanctuary for the most High, and a Church for the Living God: The Lord with his favour ever mercifully behold it, and so send down upon it his spiritual Benediction and Grace, that it may be the House of God to him, and to us the Gate of Heaven.

¶ *The Bishop having thus prayed goeth to the Font, and laying his hand upon it, saith,*

RE GARD, O LORD, the supplications of thy Servants, and Grant that those children that shall be baptized in this Laver of the New-Birth, may be sanctified and washed with the HOLY GHOST, delivered from thy wrath, received into the ARK of Christ's Church, receive therein the fulness of thy Grace, and ever

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remain in the number of thy faithful and elect Children.

¶ *Then to the Pulpit, and laying his hand upon it he saith,*

GRANT that thy Holy Word which from this Place shall be preached, may be the favour of life unto life, and, as good seed, take root and fructifie in the hearts of all such as shall hear it.

¶ *Then to the reading place or Desk and laying his hand upon it he saith,*

GRANT that by thy Holy Word which from this place shall be read, the hearers may both perceive and know what things they ought to do, and also may have Grace and Power reverently to attend and hear, and faithfully to fulfil the same.

¶ *Then to the holy Table or Altar, and laying his hand upon it he saith,*

GRANT that all they that shall at any time partake at this Table the highest blessing of all, thy Holy Communion, may be fulfilled with thy Grace and Heavenly

of a Church or Chapel.

venly Benediction ; and may, to their great and endless comfort, obtain Remission of their sins, and all other benefits of thy most precious Death and Passion.

GRANT that all these Ornaments dedicated here to thee, and given to the use of thy service, may be by this my Ministry thereunto consecrated, and for ever set apart from all common and profane uses whatsoever.

GRANT that these Patens and Chalice which I here offer up unto thee, may be accepted by thee. That they may ever continue hallowed Vessels in thy House : That no superstition may grow unto them in their service, nor no profanation unhallow them. And that all which come to be partakers of the Sacrament of thy blessed Body and Blood may come worthily, and receive the earnest of their eternal Salvation.

¶ *Then to the Place of Marriage, and saith ;*

GRANT that such Persons as shall be here joyned in the Holy Estate of Matrimony by the Covenant of God, may

The Form of Consecration

live comfortably together in holy Love
unto their lives end.

¶ *Then directing his Gesture to the Pavement
he saith,*

GRANT to such whose bodies shall
be here interred, that they with
us, and we with them, and with all thy
Saints which now rest in thy Peace, may
have our perfect consummation and bliss
both in Body and Soul in thine everlas-
ting Kingdom.

¶ *(And if the Church-Yard be to be consecra-
ted at the same time, then the Bishop goeth
forth, &c. and proceeds to the prayer, O
Lord God, thou hast been pleased to
teach us, &c.)*

¶ *Then the Bishop, kneeling before the holy
Table or Altar, prayeth as followeth,*

GRANT that this place which is
here dedicated unto thee by our
Office and Ministry, may also be hallowed
by the sanctifying power of thy holy Spi-
rit, and so for ever continue through
thy Mercy, O blessed Lord God, who
doft

of a Church or Chapel.

dost live and govern all things, world without end. *Amen.*

GRANT as this *Church or Chapel* is wholly separated from all former common and profane uses, and dedicated to those that be Sacred only, so may all they be that enter into it. *Amen.*

GRANT that all wandering thoughts, all carnal and worldly imaginations, may be far from them, and all godly and spiritual meditations may come in their place, and may daily be renewed, and grow in them. *Amen.*

GRANT that those thy servants that shall come into this thy Holy Temple, may themselves be made the Temples of the Holy Ghost, eschewing all things contrary to their Profession, and following all such things as are agreeable to the same. *Amen.*

WHEN they pray, Grant that their prayers may ascend up in thy presence, as the Incense, and the lifting up of their hands be as the Evening Sacrifice; purifie their hearts, and grant them their heart's desire,

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fire, sanctifie their desires, and fulfil all their minds, that what they faithfully ask they may effectually obtain the same.

W H E N they offer, Grant that their Oblations and Alms may come up as a Memorial before thee, and they find and feel that with such sacrifices thou art well pleased.

W H E N they sing, Grant that their Souls may be satisfied as it were with marrow and fatness, when their mouth praiseth thee with joyful lips.

W H E N they hear, Grant that they may hear it not as the word of man, but, as indeed it is, the word of thee our God, and not be idle Hearers but Doers of the same, through Jesus Christ our Lord and only Saviour. *Amen.*

¶ *Then the people come forward in decent manner and take their seats, and the Chaplains address themselves to the solemn Liturgy. One of the Chaplains bowing before the Holy Table or Altar, and then kneeling at the Faldstool beginneth,*

of a Church or Chapel.

IF we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

WHEREFORE I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly Grace, saying after me.

AL MIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy Holy Laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done: And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto Mankind in Christ Jesu our Lord. And grant, O most merciful Father, for
E his

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his sake; That we may hereafter live a godly, righteous and sober life, to the glory of thy holy Name. *Amen.*

¶ *After the Confession he comes and sits by his Fellow. And the other Chaplain standing in the place appointed for reading of Prayers, saith,*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *The*

of a Church or Chapel.

¶ *The Lord's Prayer.*

O UR FATHER which art in heaven ;
Hallowed be thy Name. Thy king-
dom come. Thy will be done in earth, As
it is in heaven. Give us this day our daily
bread. And forgive us our trespasses, as
we forgive them that trespass against us.
And lead us not into temptation ; But
deliver us from evil : For thine is the
kingdom, And the power, And the glory,
For ever and ever. *Amen.*

Priest.

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy
praise.

Priest.

O God, make speed to save us.

Answer.

O Lord, make haste to help us.

Priest. All standing.

Glory be to the Father, &c.

Answer.

As it was in the beginning, &c.

The Form of Consecration

Priest.

Praise ye the Lord.

Answer.

The Lord's Name be praised.

¶ *Then this Psalm following.*

O Come, let us sing unto the Lord :
let us heartily rejoice in the strength
of our salvation.

Let us come before his presence with
thanksgiving : and shew our selves glad in
him with psalms.

For the Lord is a great God : and a
great King above all gods.

In his hand are all the corners of the
earth : and the strength of the hills is his
also.

The sea is his, and he made it : and
his hands prepared the dry land.

O come, let us worship, and fall down :
and kneel before the Lord our Maker,

For he is the Lord our God : and we
are the people of his pasture, and the
sheep of his hand.

To day if ye will hear his voice, harden
not your hearts : as in the provocation,
and as in the day of temptation in the
wilderness ;

When

of a Church or Chapel.

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swear in my wrath: that they should not enter into my rest.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Proper Psalms are 84, 122, and 132.*

Psalms 84.

O How amiable are thy dwellings: thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy Altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house: they will be alway praising thee.

Blessed is the man whose strength is in thee: in whose heart are thy ways.

Who

The Form of Consecration

Who going through the vale of misery, use it for a well : and the pools are filled with water.

They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

Behold, O God, our defender : and look upon the face of thine Anointed.

For one day in thy courts : is better than a thousand.

I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts : blessed is the man that putteth his trust in thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm

of a Church or Chapel.

Psalm 122.

I Was glad when they said unto me:
we will go into the house of the
Lord.

Our feet shall stand in thy gates: O
Jerusalem.

Jerusalem is built as a city: that is at
unity in it self.

For thither the tribes go up, even
the tribes of the Lord: to testifie unto
Israel, to give thanks unto the name of
the Lord.

For there is the seat of judgment: even
the seat of the house of David.

O pray for the peace of Jerusalem: they
shall prosper that love thee.

Peace be within thy walls: and plenteous-
ness within thy palaces.

For my brethren and companions sakes:
I will wish thee prosperity.

Yea, because of the house of the Lord:
our God: I will seek to do thee good.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm

The Form of Consecration

Psalm 132.

LORD, remember David : and all his trouble.

How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

I will not come within the tabernacle of mine house : nor climb up into my bed ;

I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest,

Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

Lo, we heard of the same at Ephrata : and found it in the wood.

We will go into his tabernacle : and fall low on our knees before his footstool.

Arise, O Lord, into thy resting place : thou, and the ark of thy strength.

Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

For thy servant Davids sake : turn not away the presence of thine Anointed.

The Lord hath made a faithful oath unto David : and he shall not shrink from it ;

Of

of a Church or Chapel.

Of the fruit of thy body : shall I set upon thy seat.

If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

This shall be my rest for ever : here will I dwell, for I have a delight therein.

I will bleſs her victuals with increaſe : and will ſatiſfie her poor with bread.

I will deck her prieſts with health : and her ſaints ſhall rejoyce and ſing.

There ſhall I make the horn of David to flouriſh : I have ordained a lantern for mine Anointed.

As for his enemies, I ſhall clothe them with ſhame : but upon himſelf ſhall his crown flouriſh.

Glory be to the Father, &c.

As it was in the beginning, &c.

F

The

The Form of Consecration

¶ *The first Lesson is part of the 28th Chapter of Genesis, beginning at the 11th Verse, unto the end.*

AND he lighted upon a certain place, and tarried there all night, because the Sun was set : and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep : And he dreamed, and behold a ladder set upon the earth, and the top of it reach'd to Heaven : and behold the Angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of *Abraham* thy Father, and the God of *Isaac* : the land whereon thou liest, to thee will I give it and to thy seed : And thy seed shall be as the dust of the earth ; and thou shalt spread abroad to the West, and to the East, and to the North, and to the South ; and in thee, and in thy seed shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land : for I will not leave thee, until I have done that
that

of a Church or Chapel.

that which I have spoken to thee of. And *Jacob* awaked out of his sleep, and he said surely the Lord is in this place, and I knew it not: and he was afraid, and said how dreadful is this place! This is none other but *the House of God*, and this is the gate of Heaven. And *Jacob* rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oyl upon the top of it: And he called the name of that place *Beth-el*: but the name of that City was called *Luz* at the first. And *Jacob* vowed a vow saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace, then shall the Lord be my God: And this stone which I have set for a pillar, shall be *God's House*: and of all that thou shalt give me, I will surely give the *Tenth* unto thee.

¶ *Then followeth the Te Deum Laudamus, &c.*

F 2

We

The Form of Consecration

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all angels cry aloud : the heavens, and all the powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, holy, holy : Lord God of Sabaoth.

Heaven and earth are full of the Majesty : of thy glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father of an infinite Majesty ;

Thine honourable, true : and only Son.

Also the holy Ghost : the Comforter.

Thou art the King of glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver
man :

of a Church or Chapel.

man : thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to all believers.

Thou fittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee help thy servants : whom thou hast redeemed with thy precious Blood.

Make them to be numbred with thy saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnifie thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

The Form of Consecration

O Lord, in thee have I trusted : let me never be confounded.

¶ *The second Lesson is part of the second Chapter of the Gospel according to St. John, beginning at the 13th Verse, to the end.*

AND the *Jews* Passover was at hand, and *Jesus* went up to *Jerusalem*, and found in the Temple those that sold oxen, and sheep, and doves, and the changers of money sitting : And when he had made a scourge of small cords, he drove them all out of the Temple, and the sheep, and the oxen ; and poured out the changers money, and overthrew the tables ; and said unto them that sold doves, Take these things hence ; make not *my Father's House* an house of merchandise. And his disciples remembred that it was written, The zeal of thine house hath eaten me up. Then answered the *Jews*, and said unto him, What sign shewest thou unto us seeing that thou doest these things ? *Jesus* answered and said unto them, Destroy this Temple, and in three days I will raise it up. Then said the *Jews*, Forty and

of a Church or Chapel.

and six years was this Temple in building, and wilt thou rear it up in three days? But he spake of the Temple of his Body. When therefore he was risen from the dead, his disciples remembred that he had said this unto them: and they believed the Scripture, and the word which *Jesus* had said. Now when he was in *Jerusalem* at the Passover, on the Feast-day, many believed on his Name, when they saw the miracles which he did. But *Jesus* did not commit himself unto them, because he knew all men, and needed not that any should testifie of man: for he knew what was in man.

¶ *After the Second Lesson this Psalm following.*

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise:

The Form of Consecration

praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ The Apostles Creed.

I Believe in God the Father Almighty,
Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, who was conceived by the holy Ghost, born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The forgiveness of sins ; The resurrection of the body, And the life everlasting. *Amen.*

The

of a Church or Chapel.

The Lord be with you.

Answer.

And with thy spirit.

Priest.

Let us pray:

Lord, Have mercy upon us.

Answer.

Christ, have mercy upon us.

Priest.

Lord, have mercy upon us.

OUR Father, which art in heaven ;
Hallowed be thy Name. Thy
kingdom come. Thy will be done in
earth, As it is in heaven. Give us this
day our daily bread. And forgive us
our trespasses, As we forgive them that
trespass against us. And lead us not
into temptation ; But deliver us from
evil. *Amen.*

Priest standing.

O Lord, shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord, save the Queen.

G

An-

The Form of Consecration

Answer.

And mercifully hear us when we call upon thee.

Priest.

Endue thy Ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

O Lord, save thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us but only thou, O God.

Priest.

O God, make clean our hearts within us.

Answer.

And take not thy holy spirit from us.

¶ *Here followeth the Collect for the day, and then,*

¶ *The*

of a Church or Chapel.

¶ *The Collect for Peace.*

O GOD, who art the author of peace,
and lover of concord, in know-
ledge of whom standeth our eternal life,
whose service is perfect freedom. Defend
us thy humble servants in all assaults of
our enemies, that we surely trusting in
thy defence, may not fear the power of
any adversaries, through the might of
Jesus Christ our Lord. *Amen.*

¶ *The Collect for Grace.*

O LORD our heavenly Father, Al-
mighty and everlasting God, who
hast safely brought us to the beginning
of this day; Defend us in the same with
thy mighty power, and grant that this
day we fall into no sin, neither run into
any kind of danger; but that all our
doings may be ordered by thy gover-
nance, to do always that is righteous in
thy sight, through Jesus Christ our
Lord. *Amen.*

¶ *Then this Prayer following by the
Bishop.*

The Form of Consecration

O LORD GOD, mighty and glorious, and of incomprehensible Majesty, thou fillest Heaven and earth with the glory of thy presence, and canst not be contained within any the largest compass, much less within the narrow walls of this room; yet forasmuch as thou hast been pleased to command in thy Holy Law, that we should put the Remembrance of thy Name upon Places, and in every such Place thou wilt come unto us and bless us. We are now here assembled to put thy Name upon this Place, and the Memorial of it, to make it thy House, to devote and dedicate it for ever to thee, utterly separating it from all former uses common and profane, and wholly and onely to consecrate it to the invocation of thy glorious Name, wherein supplications, prayers and intercessions may be made for all men; thy sacred Word may be read, preached, and heard; the Holy Sacraments (the Laver of Regeneration, and the Commemoration of the precious death of thy Dear Son) may be administred; thy Praises celebrated and
founded

of a Church or Chapel.

founded forth, thy people blessed, by putting thy Name upon them. We (poor and miserable creatures as we are) be altogether unfit, and utterly unworthy to appoint any earthly thing to so great a God; And I the least of all thy servants, no ways meet to appear before thee in so honourable a service; yet seeing thou hast oft heretofore been pleased to accept such poor offerings from sinful men, most humbly we beseech thee, forgiving our manifold sins, and making us worthy by counting us so, to vouchsafe to be present here among us in this religious action, and what we sincerely offer graciously to accept at our hands, to receive the Prayers of us and all others who either now or hereafter entering into this place, by us now hallowed, shall call upon thee; And give us all grace, when we shall come into the House of God, that we may look to our feet, knowing that the Place we stand upon is holy ground; bringing hither clean thoughts, and bodies undefiled, that we may wash both our hearts and hands in innocency, and so come to
thine

The Form of Consecration

thine Altar : through Jesus Christ our Lord. *Amen.*

¶ *After this Prayer the other Chaplain going forth again, and bowing before the Holy Table or Altar, begins the Litany.*

O God, the Father of heaven : have mercy upon us miserable finners.

O God the Father of heaven, &c.

O God the Son, Redeemer of the world : have mercy upon us miserable finners.

O God the Son, Redeemer of, &c.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable finners.

O God the Holy Ghost, proceeding, &c.

O Holy, blessed and glorious Trinity, three persons and one God : have mercy upon us miserable finners.

O Holy, blessed and glorious Trinity, &c.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare

of a Church or Chapel.

Spare us, good Lord.

From all evil and mischief, from sin,
from the crafts and assaults of the devil,
from thy wrath, and from everlasting
damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride,
vain-glory and hypocrisie ; from envy,
hatred and malice, and all uncharitable-
ness,

Good Lord, deliver us.

From fornication, and all other dead-
ly sin ; and from all the deceits of the
world, the flesh and the devil,

Good Lord, deliver us.

From lightning and tempest ; from
plague, pestilence, and famine ; from
battel and murder, and from sudden
death,

Good Lord, deliver us.

From all sedition, privy conspiracy,
and rebellion ; from all false doctrine,
heresie and schism ; from hardness of
heart, and contempt of thy word and
commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation;
by

The Form of Consecration

by thy holy Nativity and Circumcision;
by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony, and bloody Sweat;
by thy Cross and Passion; by thy precious
Death and Burial; by thy glorious Resurrection and Ascension; and by the coming
of the holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all
time of our wealth; in the hour of death,
and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us,
O Lord God, and that it may please thee
to rule and govern thy holy Church universal
in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and
strengthen in the true worshipping of thee,
in righteousness and holiness of life thy
Servant Anne our most gracious Queen
and Governour.

We beseech thee to hear us, good Lord.

That it may please thee to rule her
heart in thy faith, fear, and love, and
that

of a Church or Chapel.

that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve *Catherine* the Queen Dowager; the Princess *Sophia*, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility with grace, wisdom and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

H

That

The Form of Consecration

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour,
help

of a Church or Chapel.

help, and comfort all that are in danger,
necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve
all that travel by land or by water, all
women labouring of child, all sick persons
and young children, and to shew thy
pity, upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend and
provide for the fatherless children and
widows, and all that are desolate and
oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy
upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our
enemies, persecutors, and slanderers, and
to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and pre-
serve to our use the kindly fruits of the
earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us
true repentance, to forgive us all our sins,

The Form of Consecration

negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beseech thee, to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Here*

of a Church or Chapel.

¶ *Here the other Chaplain goeth on, and saith,*

OUR FATHER which art in heaven ;
Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : *Amen.*

Priest.

O Lord , deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father that despiest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us be brought to nought,

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nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us, for thy Names sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days and in the old time before them.

O Lord, arise, help us, and deliver us, for thine Honour.

Glory be to the Father, &c.

As it was in the beginning, &c.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both

of a Church or Chapel.

Both now and ever vouchsafe to hear us,
O Christ.

*Graciously hear us, O Christ; graciously
hear us, O Lord Christ.*

Priest.

O Lord, let thy mercy be shewed upon
us,

Answer.

As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father,
mercifully to look upon our in-
firmities; and for the glory of thy Name,
turn from us all those evils that we most
righteously have deserved; and grant
that in all our troubles we may put our
whole trust and confidence in thy mercy,
and evermore serve thee in holiness and
pureness of living, to thy honour and
glory, through our only Mediator and
Advocate, Jesus Christ our Lord. *Amen.*

¶ *Here the Bishop uses this Prayer.*

O LORD GOD, who dwellest not in
Temples made with hands, (as
saith the Prophet) yet hast ever vouchsa-
fed to accept the devout endeavours of
thy poor servants, allotting special places
for

The Form of Consecration

for thy Divine Worship, promising, even there, to hear and grant their requests ; I humbly beseech thee to accept of this days Duty and Service of dedicating this *Church or Chapel* to thy great and glorious Name. Fulfil, O Lord, I pray thee, thy glorious promises, that whatsoever Prayers in this Sacred Place shall be made according to thy will, may be accepted by thy gracious favour, and return'd with their desired success ; to thy glory, and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *The Chaplain goes on with the general Thanksgiving, The prayer of St. Chrysostom, and the Benediction.*

ALmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men ; We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the
the

of a Church or Chapel.

the hope of glory. And we beseech thee give us that due sence of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. *Amen.*

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

THe Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with us all evermore. *Amen.*

I

¶ After

The Form of Consecration

¶ *After the Benediction of the people is sung the former part of the 132. Psalm, and so to the Sermon; which being finished, is sung (if the time permit it) the latter part of the same Psalm.*

¶ *Then they go to the Administration of the Lord's Supper: One of the Chaplains kneeling on the South, the other on the North-side of the Holy Table or Altar, and saying,*

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us ~~our~~ trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ *And this Collect.*

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that
we

of a Church or Chapel.

we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. *Amen.*

¶ Then standing up he recites with a loud voice the Ten Commandments:

Priest.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Priest.

Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

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People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Priest.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Priest.

Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

of a Church or Chapel.

People.

Lord, have mercy upon us, and incline
our hearts to keep this law.

Priest.

Honour thy Father and thy Mother,
that thy days may be long in the land
which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline
our hearts to keep this law.

Priest.

Thou shalt do no murder.

People.

Lord, have mercy upon us, and incline
our hearts to keep this law.

Priest.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline
our hearts to keep this law.

Priest.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline
our hearts to keep this law.

Priest.

Thou shalt not bear false witness against
thy neighbour.

The Form of Consecration

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Priest.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.

¶ *Then this Collect for the Queen.*

Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *Anne*, our Queen and governour, that she (knowing whose Minister she is) may above all things seek thy honour and glory; and that we and all her Subjects (duly considering whose Authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and Ordinance,

of a Church or Chapel.

nance, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then the Collect for the day, and after that this which follows,*

MOST blessed Saviour, who by thy bodily presence at the Feast of Dedication didst honour and approve such devout and religious services as we have now in hand, be thou present also at this time with us, and consecrate us into an Holy Temple unto thy self, that thou dwelling in our hearts by faith, we may be cleansed from all carnal affections, and devoutly given to serve thee in all good works. *Amen.*

¶ *Here the other Chaplain standing before the holy Table or Altar reads the Epistle, which is taken out of the third Chapter of the first Epistle to the Corinthians, beginning at the sixteenth Verse, unto the end.*

K Now ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile

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file the temple of God, him shall God destroy : for the temple of God is holy, which temple ye are. Let no man deceive himself : If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God : for it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise that they are vain. Therefore let no man glory in men : for all things are yours : Whether *Paul*, or *Apollos*, or *Cephas*, or the world, or life, or death, or things present, or things to come ; all are yours : And ye are Christs ; and Christ is Gods.

¶ *Which ended the former Chaplain standing in the same place reads the Holy Gospel, which is taken out of the tenth Chapter of the Gospel according to St. John, beginning at the two and twentieth Verse, unto the end.*

AND it was at *Jerusalem* the Feast of the Dedication, and it was winter. And *Jesus* walked in the temple in *Solomons* porch.

of a Church or Chapel.

porch. Then came the *Jews* round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you and ye believed not: the works that I do in my Fathers name, they bear witness of me. But ye believe not; because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all: and none is able to pluck them out of my Fathers hand. I and my Father are one. Then the *Jews* took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The *Jews* answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thy self God. Jesus answered them, Is it not written in your law, I said Ye are gods. If he called them gods unto whom the word

K of

The Form of Consecration

of God came, and the scripture cannot be broken: Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me; and I in him. Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true. And many believed on him there.

¶ *And then the Nicene Creed, the People still standing as before.*

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all Worlds, God of God, Light

of a Church or Chapel.

Light of Light, Very God of very God,
Begotten not made, Being of one substance
with the Father, by whom all things were
made: Who for us men, and for our sal-
vation came down from heaven, And was
incarnate by the holy Ghost of the Vir-
gin Mary, And was made man, and was
crucified also for us under Pontius Pilate,
he suffered and was buried, And the third
day he rose again according to the Scrip-
tures, and ascended into heaven, And sit-
teth on the right hand of the Father.
And he shall come again with glory to
judge both the quick and the dead:
Whose Kingdom shall have no end.

And I believe in the holy Ghost, The
Lord and giver of life, Who proceedeth
from the Father and the Son, who with
the Father and the Son together is
worshipped and glorified, who spake by
the prophets. And I believe one Ca-
tholick and Apostolick Church. I ac-
knowledge one Baptism for the remission
of sins, And I look for the resurrection
of the dead, and the life of the world
to come. *Amen.*

The Form of Consecration

¶ *After this, the Bishop going out of his Seat, prostrates himself before the Holy Table or Altar, and saith;*

LET us pray the Prayer of King Solomon, which he prayed in the day of the Dedication of his Temple, the first Temple that ever was dedicated to the true God.

1 Kings 8.
27, &c.

IS it true indeed? and will God dwell with man upon the earth? behold the heaven, and the heaven of heavens cannot contain thee, how much less this House which we have built?

Have respect therefore unto the prayer of thy servants, and to their supplications, O Lord our God, to hearken to the cry, and to the prayer which thy servants pray before thee.

That thine eyes may be opened unto this house night and day, even toward the place whereof thou hast said that thou wouldest put thy Name there, that thou mayest hearken to the prayers which thy servants pray in this place.

Hear thou therefore the supplications
of

of a Church or Chapel.

of thy servants and of thy people which they pray in this place: Hear thou from thy dwelling-place, even from heaven, and when thou hearest be merciful and forgive.

And when thy people shall be overthrown before the enemy, because they have sinned against thee, and shall return and confess thy Name, and pray and make supplication before thee in this House:

Then hear thou from the heavens, and forgive the sin of thy people, and bring them again into the land which thou gavest to them, and to their Fathers.

When the heaven is shut up, and there is no rain, because they have sinned against thee: if they pray in this place, and confess thy Name, and turn from their sins when thou doest afflict them:

Then hear thou from heaven, and forgive the sins of thy servants, and of thy people, when thou hast taught the good way wherein they should walk, and send rain upon the Land which thou hast given thy people for an inheritance.

If there be a dearth in the land, if there
be

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be a pestilence, blasting, mildew, grasshoppers, or caterpillars : if their enemies besiege them in the cities of their land, or any plague or sickness :

Then what prayer or supplication soever shall be made of any man, or of all thy people, when every one shall know his grief, and his own disease, and shall spread forth his hands in this House :

Then hear thou from heaven thy dwelling-place ; and forgive, and render unto every man according to his ways, as thou dost know his heart : for thou only knowest the hearts of the children of men.

That they may fear thee, and walk in thy ways, so long as they live in the land, which thou hast given to our Fathers.

Moreover as touching the stranger, which is not of this people, but is come from another place, if they come and pray in this House :

Then hear thou from heaven thy dwelling-place, and do according to all the stranger prayeth ; that all the people of the earth may know thy Name and fear thee ; and know that this House which we have built, is called by thy Name.

If

of a Church or Chapel.

If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee in this place, that thou hast chosen, and this House which we have built for thy Name :

Then hear thou from heaven and maintain their right.

If they sin against thee (for there is no man that sinneth not) and thou be angry with them, yet if they bethink themselves, and turn, and pray unto thee, saying, We have sinned, we have done amiss, and dealt wickedly :

If they return unto thee with all their heart and soul in this place which thou hast chosen, and which we have built for thy Name :

Then hear thou from heaven even from thy dwelling-place, their prayers, and supplications, and be merciful to thy people, and forgive the sins which they have sinned against thee, for they are thy people.

Now, my God, let, I beseech thee, thy eyes be open, and thy ears attent unto the
the

The Form of Consecration

the prayers of this place; And hearken unto thy people in all things that they call for unto thee.

Now therefore arise, O God, unto thy resting-place, O Lord God, let thy Priests be clothed with saving health.

O Lord, turn not thy face away, nor the face of thine Anointed, but remember thy Covenant and Mercy, which thou hast promised to thy people.

2 Chron. 7.
v. 12, &c.

THUS prayed King *Solomon*, and the Lord appeared to him, and answered, and said unto him;

I Have heard thy prayer, and have chosen this place for my self, to be an house of Sacrifice.

If I shut the heaven that there be no rain; or if I command the grasshopper to devour the land, or if I send pestilence among my people:

If my people among whom my Name is called upon shall humble themselves, and pray, and seek my face, and turn from their wicked ways:

Then will I hear in heaven, and be merciful to their sin; and will heal their land

of a Church or Chapel.

land ; for my eyes shall be open, and my ears attent unto the prayer of this place ;

For now have I chosen and sanctified this House, that my Name may be there for ever , and mine eyes, and my heart shall be set upon it perpetually.

THUS did God answer him ; We have prayed with *Solomon*, Answer us, O Lord, and our prayer, as thou didst him and his : Behold the face of thine Anointed, even Christ our Saviour, and for his sake Grant our requests. *Amen.*

¶ *After this Prayer the Bishop placeth himself in his Chair, puts on his Cap, and (assisted by his Chancellour, Arch-Deacon, &c.) promulgates the Act of Consecration, in manner and form following.*

IN Nomine Domini, Amen. *Cum dilectus filius noster A. B. de C. in Comitatu D..... piâ & religiosâ devotione ductus Ecclesiam sive Capellam hanc in villâ de H..... Dioceseos & jurisdictionis Nostræ, continentem intra muros ejusdem in longitudine ab Oriente ad Occidentem..... pedes aut circiter ; in latitudine vero ab Aquilone ad Austrum pedes aut circiter, Propriis suis Sumptibus edificaverit, crexerit, & construxerit ; eandemque Eccles. sive Capel. Sacrà Mensâ decenter in-*
L *struendâ*

The Form of Consecration

structâ, Baptisterio, Pulpito, sedibus convenientibus, aliisq; necessariis ad divinum cultum sufficienter & decenter ornaverit ; Nobisq; supplicaverit quatenus Nos, auctoritate Nostrâ Ordinariâ atq; Episcopali, pro Nobis & Successoribus Nostris dictam Ecclesiam sive Capellam, ab usibus pristinis Communibus & profanis quibuscunque separare, & in usus sacros & divinos consecrare, & dedicare dignaremur : Nos permissione Divinâ Episcopus, pio & Religioso ejus desiderio in hac parte favorabiliter annuentes, ad Consecrationem Ecclesiæ sive Capellæ hujus, sic ut præfertur, erectæ & Ornata, Auctoritate Nostrâ Ordinariâ & Episcopali procedentes, eandem Ecclesiam sive Capellam, ab omni communi, & profano usu in perpetuum separamus, & soli divino cultui, ac Divinorum celebrationi in perpetuum addicimus, dicamus, & dedicamus : Ac insuper eadem Auctoritate Nostrâ Ordinariâ & Episcopali pro Nobis, & Successoribus Nostris licentiam pariter & facultatem in Domino concedimus ad Rem Divinam inibi faciendam, nempe preces Publicas, & Sacram Ecclesiæ Liturgiam recitandum, ad verbum Dei sincerè & fideliter proponendum & prædicandum, ad Sanctissima Sacramenta, quoties par erit, in eadem ministranda, ad mortuos (si voluerint) sepeliendas, ceteraque quacunque peragenda, quæ in aliis Capellis & Ecclesiis Parochialibus communiter licitè fieri possunt & solent : Ac tam Presbyteris & Diaconis (respectivè ad Leges Ecclesiasticas) inserviendi, preces Divinas dicendi, ceteraque præmissa faciendi, quam dicto A B & Parochianis omnibus in eadem preces divinas audiendi, ceteraque præmissa percipiendi, plenam in Domino potestatem concedimus : Eandem quoque Ecclesiam sive Capellam in honorem Dei & Sacros usus eorum qui in Parochia habitant & commorantur, nunc & in futurum Consecramus per nomen Ecclesiæ sive Capellæ SS. & individux Trinitatis, vel Christi, &c. & sic consecratam fuisse & esse, & in futuris temporibus sic remanere debere,

of a Church or Chapel.

debere, palam & publicè pronunciamus, decernimus, & declaramus: Privilegiis insuper omnibus & singulis in tali Ecclesia sive Capella usitatis, aut alicui Ecclesie Parochiali in hac Diœcesi ab antiquo fundatæ competentibus, Ecclesiam sive Capellam hanc ad omnem Juris effectum munitam & stabilitam esse volumus, & quantum in Nobis est, & de jure possumus, sic munimus & stabilimus per præsentēs. Reservamus tamen semper Nobis & Successoribus Nostreis Episcopis . . . potestatem visitandi dictam Ecclesiam sive Capellam quando visum fuerit ad officium spectare, ut Nobis, eisque constet, an decenter in reparationibus, aliisque conservetur, & an omnia ibidem Canonice & secundum Ordinem fiant; Quæ omnia & singula sic reservamus; quoad cetera verò præmissa, quatenus in Nobis est, & de jure possumus, pro Nobis & Successoribus Nostreis, decernimus & stabilimus per præsentēs.

¶ *The Act of Consecration being read and subscrib'd, the Bishop offers it upon the Altar, where it continues to the end of the Ceremony, saying;*

IN nomine Patris, & Filii, & Spiritus Sancti. Amen.

OFFERO hic Tibi, O beata Trinitas, Ecclesiam jam Tuam, & Nomini Tuo Consecratam: Sit semper Tua, semper in usum Servorum Tuorum. Amen.

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¶ *This being finished, the Bishop worshipping again, and prayeth;*

Blessed be thy name, O Lord our God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the Assembly of thy Saints on earth; Bless, we beseech thee, this days action unto this people, prosper thou the work of our hands unto us, yea prosper thou our handy works, through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop takes his seat severally as before, and the people which do not communicate are dismissed, and the doors shut.*

¶ *Then the first Chaplain proceeds to read those Sentences of Scripture exhorting to Alms, whilst the other Chaplain goes to every one of the Communicants, and gathers their Oblations in a Silver Bason, &c.*

¶ *Then follows the Prayer for the whole State of Christs Church.*

Almighty and ever-living God, who by thy holy Apostle, &c.

¶ *Then*

of a Church or Chapel.

¶ Then the Exhortation.

Dearly beloved in the Lord, ye that
mind to come, &c.

YE that do truly and earnestly re-
pent, &c.

*¶ Then the second Chaplain kneeling most hum-
bly before the Holy Table or Altar, recites
this Confession, the people repeating it after
him.*

Almighty God, Father of our Lord
Jesus Christ, &c.

*¶ Then the first Chaplain standing up, and
turning himself toward the other as yet knee-
ling, and toward the people, saith;*

Almighty God, our Heavenly Fa-
ther, &c.

Hear what comfortable words, &c.

Lift up your hearts, &c.

Therefore with Angels, &c.

¶ After

The Form of Consecration

¶ *After this he prostrates himself most humbly before the Holy Table or Altar, and saith;*

WE do not presume to come to this thy Table, &c.

¶ *Then the Bishop comes to the Holy Table or Altar, and proceeds to Consecration: The Chaplains falling back a little.*

Almighty God, our Heavenly Father, &c.

¶ *Then the Bishop receives the Eucharist first himself in both kinds: next he delivers it to the Founder, and then to both the Chaplains. As he goes to deliver the bread to the rest, the first Chaplain follows him, and administers the Cup in order.*

¶ *When the Distribution is ended, the Bishop kneeling on the North-side of the Holy Table or Altar, reciteth the Lords-Prayer; the people repeating after him every Petition.*

OUR Father which art in Heaven, &c.

O Lord

of a Church or Chapel.

O Lord and heavenly Father, we thy humble Servants, &c.

Glory be to God on high. &c.

¶ *Then he concludeth with this Prayer.*

Blessed be thy Name, O Lord, that it hath pleased thee to put into the heart of thy *Servant* to erect an House to thy Worship and Service: By whose Pain, Care, and Cost, this Work was begun and finished: Bless, O Lord, *his* Substance, and accept the work of *his* hands; remember *him*, O our God, concerning this, and wipe not out this kindness of *his*, that *he* hath shewed for the House of *his* God, and for the Service thereof: and make them truly thankful to thee, that shall enjoy the benefit of it, and the ease by it; And what is by *him* well intended, make them rightly to use, which will be the best fruit, and to thee, O God, most acceptable, through Jesus Christ our Lord. *Amen.*

After

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¶ *After these prayers standing up he dismisseth the People with this Benediction,*

THE Peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

T H E

THE
FORM
OF
CONSECRATION
OF A
CHURCH-YARD.

¶ *This Form supposeth the business to be done at Evening Prayer, when the Church hath been Consecrated the same day in the morning.*

¶ *(But when the Consecration of both is in the morning, then, after the Consecration of the Pavement Grant to such whose Bodies, &c. the Bishop goeth forth into the Church-Yard, and proceeds with the Prayer*

M

O Lord

The Form of Consecration

O Lord God, thou hast been pleased to teach us, &c. and returning, offers the Act of Consecration on the Altar, &c.)

¶ One of the Chaplains begins the Lords Prayer.

O UR Father which art in Heaven, &c.

O Lord, open thou our Lips, &c.

¶ Psalm, 90.

L Ord, thou hast been our refuge, &c.

¶ After the Psalm the Bishop, with the whole multitude, goes out of the Church, and standing at the East-part of the Church-Yard, demands of the Founder,

For what cause have you called us hither again?

¶ The Founder, as before, delivers a Schedule, containing his desire to have the Ground consecrated for a burying-place, which the Bishop's Chancellor or Register recites as before.

¶ Then

of a Church-Yard.

¶ *Then the Bishop demands of the Founder,
and the rest present,*

Is this your mind and your desire?

They Answer

It is.

¶ *The first Lesson is taken out of the 23 Chapter
of Genesis.*

¶ *Then followeth, My Soul doth Magni-
fie, &c.*

¶ *The second Lesson is taken out of the first
Epistle of St. Paul to the Corinthians,
the 15th Chapter, beginning at the 12th
verse, unto the end.*

¶ *Then follows, Lord, now lettest thou thy
Servant, &c.*

¶ *Then the Bishop, kneeling in the place, saith;*

O Lord God, thou hast been pleased to
teach us in thy holy word, as to
put a difference between the Soul of a
beast, and the Spirit of man, (for the
Soul of a beast goes downward to the
earth whence it is, and the Spirit of man

The Form of Consecration

returns up to God that gave it) so to make a diverse account of the bodies of mankind, and the bodies of other living Creatures; inasmuch as the body of *Adam* was solemnly resolved on, and was afterward the workmanship of thine own hands, and endued with a Soul from thine own breath: But much more since the second *Adam*, thy blessed Son, by taking on him our nature, exalted this flesh of ours to be flesh of his flesh; whose flesh thou sufferedst not to see corruption. So that albeit the Body return to the earth, and the Spirit unto God that gave it, yet it shall from thence return again: It is but a Rest, and a rest in hope, as saith the Psalmist (*moreover also my flesh shall rest in hope.*) For it is a righteous thing with God, that the body which was partaker with the Soul both in doing and suffering, should be raised again from the earth, to be partaker also together with the Soul, of the reward or punishment, which God in mercy or justice shall award, not to either of them alone, but jointly to them both.

There

of a Church-Yard.

There being then so great a difference, it is not thy will, O Lord, that our bodies should be cast out, as the bodies of beasts, to become dung for the Earth, or that our bones should lie scattered abroad to the sight of the Sun; But that, when thy Servants are gathered to their Fathers, their bodies should be decently, and seemly laid up in the bosom of the earth from whence they are taken:

Neither is it thy Pleasure O Lord, that they should be buried as an Ass is buried in the Common Fields, but in a place chosen, and set apart for the purpose.

For even so from the beginning, we find that the holy Patriarch *Abraham*, the Father of the Faithful, would not bury his dead in the Common Fields, nay nor among the bodies of *Hethites*, who were heathen men; but purchased a Burial-place by himself from them in the plain of *Mamre*, which became as it were the Church-yard of the Patriarchs: for therein he laid the dead body of *Sarah* his Wife, and dying was himself laid

by

The Form of Consecration

by her : Therein *Isaac* also, and *Rebecca* after, and after them *Jacob* and *Leah* were buried.

After this manner in old time did the holy *Patriarchs*, who trusted in God, sever themselves places of Burial : whose children we are as long as we do but their works, and walk in the steps of their most holy faith. Ensuing then the steps of the faith of our father *Abraham*, We for the same purpose have made choice of this same place wherein we now are, that it may be as the Cave of *Mamre*; even God's store-house for the bodies of such our Brethren and Sisters to be laid up in, as he shall ordain hither, here to be interr'd, there to rest in the sleep of peace, till the last Trump shall awake them : for they shall awake and rise up that sleep in the dust, for thy dew shall be as the dew of herbs, and the Earth shall yield forth her dead.

We beseech thee, good Lord, to accept this work of ours in shewing mercy to the Dead; and mercifully to grant that they whose bodies shall be here bestowed, and we all, may never forget the day of the putting

of a Church-Yard.

putting off the Tabernacle of this flesh, but that living we may think upon death, and dying we may apprehend life, and rising from the death of sin to the life of righteousness, which is the first rising to Grace, we may have our parts in the second, which is the rising to Glory, by thy mercy, O Blessed Lord God, who dost live and govern all things world without end. *Amen.*

¶ *Then the Bishop placing himself in his Chair (as at the Consecration of the Church) promulgates the Act of Consecration in manner following.*

IN Dei Nomine, Amen. *Cum dilectus filius noster A.... B.... presentem hanc aream, sive areas, locos sive fundos, ad dict. A... B... jure optimo nuper pertinen. Deo, & presenti huic Eccles. sive Capel. S S. T.... modo per Nos consecratae, pietatis intuitu, & pro mortuis sepeliendis obtulerit, & donaverit, & propriis suis sumptibus, palis inclusit: Quae quidem area continet in longitudine pedes aut circiter; & in latitudine pedes, aut circiter: in toto vero circuitu pedes aut circiter; Nobisq; supplicaverit quatenus Nos Autoritate Nostra Ordinaria & Episcopali, dictam aream sive areas vel fundos à communibus usibus separare, & ad Sacros usus convertere dignaremur: Sciant igitur omnes presentes & futuri, quod Nos permissione Divina Episcopus presentem hanc aream sive has areas & fundos in circuitu dictae Eccles.*

The Form of Consecration

Ecclef. five Capel. constitut. & eidem adjunct. & contiguos, ab omnibus communibus & profanis usibus Autoritate Nostra Ordinaria & Episcopali separavimus, & pro fidelibus defunctis sepeliendis & inhumandis Deo dicamus, & sub nomine Cameterii Ecclef. five Capel ... SS... T ... consecravimus, sicque separat. dicat. & consecrat. fuisse, & esse attestamur, & declaramus per presentes: Privilegiis insuper omnibus & singulis in ea parte usitatis, & requisitis, & locis consecratis competentibus, hujusmodi Cameterium five locum Sepulture, ad omnem juris effectum, munitum esse volumus, & quantum in Nobis est, & de jure possumus, Tenore presentium sic munimus, & stabilimus, Salvo in omnibus jure cujuscunque.

¶ *This being finish'd he prays again, thus ;*

Lord God of *Abraham, Isaac, and Jacob*, who because thou art the God, not of the dead, but of the living, shewest thereby that they are living, and not dead ; and that with thee do live the Spirits of them that depart hence in the Lord, and in whom the Souls of them that are Elect, after they be delivered from the burden of this flesh, be in joy and felicity ; Thou hast said, that thou wilt turn men into small dust, and after that thou wilt again say, Return again ye children of men : Thou art the God of Truth, and hast said it ; and thou art the Lord of power, and of might, and having said it,
wilt

of a Church-Yard.

wilt do it, through thy mighty power whereby what thy mouth doth speak, thy hand doth fulfil : For with thee nothing shall be impossible.

Lord Jesus Christ, who art the Resurrection and the Life, in whom if we believe though we are dead, yet shall we live ; who by thy death hast overcome death, and by thy rising again hast opened unto us the Gate of everlasting life ; who shalt send thine Angels, and gather the bodies of thine Elect from all the ends of the Earth ; and especially those who by a mystical union are flesh of thy flesh, and in whose hearts thou hast dwelt by faith : We humbly beseech thee for them whose bodies shall in this place be gathered to their Fathers, that they may rest in this hope, the hope of Resurrection to Eternal life, through thee, O blessed Lord, who shalt change our vile body, that it may be like unto thy glorious body, according to the mighty working whereby thou art able to bring all things, even death and all, into subjection to thy self.

Holy and Blessed Spirit, the Lord and giver of life, whose Temples the bodies

N

of

The Form of Consecration

of thy servants are by thy sanctifying grace dwelling in them ; We verily trust that those bodies which have been the Temples of thee, and those hearts in which Christ hath dwelt by faith, shall not for ever dwell in corruption : But that as by thy sending forth thy breath at first we received our being, motion and life in the beginning of the Creation ; so at the last by the same Spirit, sending forth the same breath, in the end of the Consummation, Life, Being, and Moving shall be restored to us again ; so that after our Dissolution (as thou didst shew thy holy Prophet) the dry bones shall come together again, bone to his bone, and sinews and flesh shall come upon them, and thou shalt cause thy breath to enter into them, and we shall live : and this corruption shall put on incorruption, and this mortal be cloathed with immortality.

God the Father, God the Son, and God the Holy Ghost, accept, sanctify and bless this place, to that end whereunto, according to thine Ordinance, we have ordained it, even to bestow the bodies of
thy

of a Church-Yard.

thy servants in, till the number of thine Elect being accomplished, they with us, and we with them, and with all other departed in the true faith of thy holy Name, shall have our perfect consummation and bliss both in body and soul in thine eternal and everlasting glory.

Blessed Saviour, that didst for this end dye and rise again, that thou mightest be Lord both of the living and the dead; whether we live or dye thou art our Lord, and we are thine; living and dying we commend our selves to thee, have mercy upon us, and keep us thine evermore.
Amen.

¶ *Then all returning into the Church, they sing the former part of the 16th Psalm, and so proceed to the Sermon; which being finished they sing the latter part of the same 16th Psalm.*

¶ *Then follows the Apostles Creed, and the rest of Evening Prayer, according to the Common Form of our Church.*

THE
FORM
OF
CONSECRATION
OF NEW
Communion-Plate.

- ¶ *The Plate to be Consecrated is to be placed upon a Table below the Steps of the Altar before the beginning of Divine Service.*
- ¶ *Immediately after the Nicene Creed, and the reading of this Sentence Let your Light so shine before Men &c. the Presenter of the Plate (in his habit in which he is to officiate, if he be a Priest) cometh forth, and standing between the said Table and the Steps of the Altar, after his humble*

The Form of Consecration, &c.

ble adoration made to God Almighty, and his obeysance to the Bishop, saith as followeth;

Right Reverend Father in God; In the name of (*the Donor or Donors, specifying the Parish, County and Diocese*) I humbly desire that these vessels here before you, prepar'd for the use of that *Church or Chapel*, may be presented to God Almighty, and, by your office and ministry, consecrated to the Holy Service of GOD our SAVIOUR.

¶ The Bishop answers,

With a chearful heart we are most ready to perform what you desire, in a matter so well becoming you and *them* in whose name you come; and (*as we are assured*) so acceptable also to God himself: And therefore let us begin with invocation of his Holy name:

BOW DOWN thine ear, O Lord, and hear us; Open, Lord, thine eyes and behold, from the habitation of thy holiness and of thy glory, thy poor servants prostrate here before thee; and have
re-

The Form of Consecration

respect unto the supplications, which, in confidence of thy great mercies, and the all-sufficient merits of thy blessed Son, we presume to make before thee; begging thy gracious assistance in what we are about, and thy favourable acceptance of it: Let thy holy spirit help our infirmities: Give us hearts truly and deeply sensible of the greatness of thy Divine Majesty: Encrease our faith and enflame our love, and order our devotions: make us always zealous for thy Glory; and give us ever to rejoyce in thy holy service which is perfect freedom. And the glorious Majesty of the Lord our God be upon us; prosper, Lord, the work of our hands upon us, O prosper thou our handy-work, through Jesus Christ thy Son our Saviour. *Amen.*

¶ *The Prayer being ended, the Presenter taketh the Paten into his hands, and (after Adoration made) goeth to the Bishop (standing before the midst of the Altar) and kneeling upon the upper step, saith;*

I OFFER up this unto thee, and to thy holy Service, O God our Saviour.
While

of New Communion-Plate.

¶ *While the Bishop receiveth it, and reverently placeth it upon the Altar, the Chaplains, standing ready in their formalities at the North and South-sides of the Altar, say alternatim:*

HE rained down manna also upon them for to eat: and gave them food from heaven. Psal. 78.
v. 25.

So man did eat Angels food: for he sent them meat enough. v. 26.

¶ *In the mean while the Presenter is ready again with the Chalices, and kneeling down, saith as before.*

¶ *While the Bishop sets them on the Altar, the Chaplains pronounce;*

THat he may bring food out of the earth, and wine that maketh glad the heart of man. Psal. 104.
v. 15.

WE will be glad and rejoyce in thee: we will remember thy love more than wine. Cant. 1.
v. 4.

¶ *The Presenter, as before, offereth the Flagons; which while the Bishop sets on, the Chaplains say,*

They

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Pfal. 36.
v. 8.

They shall be satisfied with the plenteousness of thy house, and thou shalt give them drink of thy pleasures, as out of the river.

Cant. 5.
v. 1.

EAT, O friends, drink and be replenish'd, O beloved.

¶ *The Bason is offer'd next by the Presenter : which when the Bishop hath taken, the Chaplains say,*

Pfal. 54.
v. 6.

AN offering of a free heart will I give thee : and praise thy name, O Lord, because it is so comfortable.

Pfal. 119.
v. 108.

LET the freewill offerings of my heart please thee, O Lord : and teach me thy judgments.

¶ *Then shall the Bishop say this Prayer of Consecration.*

UNto thee, O ever blessed Lord, and Saviour, and to thy most holy Worship and Service, do I here offer up and dedicate these Oblations (*Here the Bishop lays his hands upon every piece of the Plate*) which in humble acknowledgment of thy Sovereignty over all, and of thine infinite Mercy and Goodness to *them* in
par-

of New Communion-Plate.

particular, thy pious and devout *servants* have here presented before thee. But who *are they*, O Lord, that *they* should be able to offer so willingly after this sort? Thine, O Lord, is the power and the glory, and the Majesty: for all that is in the heaven and in the earth is thine. Both riches and honour and all things come of thee: and 'tis of thine own that *they have* given thee. Accept, we beseech thee, these *their* Free-will-offerings, and grant that they may be for ever holy vessels for the use of thy Sanctuary. Let no prophane or sacrilegious hand ever withdraw them from thine Altar, or debase them to common use again; but let them continue always inviolable in that holy Service to which they have by *them* been so piously design'd, and are now, by our office and ministry, solemnly set apart and consecrated. And sanctify, we beseech thee, both the Souls and Bodies of all those, who out of these holy vessels shall now, or at any time hereafter, partake of the Holy Communion of thy most blessed body and blood; that we all may be filled with thy grace,

O

and

The Form of Consecration

and heavenly benediction, and also pardon'd and accepted, and everlastingly rewarded thro' thy mercy, O ever-blessed Lord and Saviour, who dost live and govern all things, world without end. *Amen.*

¶ *The Bishop adds this Benediction.*

AND NOW, blessed be thou, O Lord, heavenly Father, Almighty and everlasting God, for ever and ever; and blessed be thy great and glorious name, that it hath pleased thee to put into the heart of *thy Servant* to give so freely for the more decent performance of thy Worship and Service in the beauty of holiness. Accept, O Lord, this *his* bounden duty and service, not weighing *his* merits, but pardoning *his* offences: Let these *his* oblations come up as a Memorial before thee, and let *him* find and feel, that with such sacrifices thou art well-pleased. Bless *him*, O Lord, in *his* person, and in *his* substance, and in all that belongs unto *him*, or that *he* puts his hand unto. Remember *him*, O my God, for good, and wipe not out the kindneses that *he* hath done for the House of *his* God, and the
Offi-

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Offices thereof: And give to all those, that shall enjoy the benefit of this *his* piety and bounty, both a grateful sence and sanctify'd use of what is by *him* so well intended; that in all, and by all, thy praise and glory may now and ever be set forth, O gracious and merciful Lord, who livest and reignest ever one God, world without end. *Amen.*

¶ *Then the Bishop goes on to read the other Sentences in the Offertory: And bread and wine, upon, and in the vessels now consecrated, are set upon the Altar, and the Alms gather'd in the new Bason, and the rest of the Communion-service is proceeded in as is usual at other times.*

¶ *When there are Candlesticks presented while the Bishop receiveth them, and placeth them upon the Altar, the Chaplains say as before.*

THY word is a lantern unto my feet: and a light unto my paths.

*Psal. 119.
v. 105.*

FOR in thee is the fountain of life: and in thy light shall we see light.

Psal. 36. v. 9.

The Form of Consecration

¶ So likewise when a Censer is presented and received, they say.

Cant. 1. v. 12.

WHILE the King sitteth at his Table:
my spikenard sendeth forth the
smell thereof.

Psal. 141. v. 2.

LET my prayer be set forth before thee
as the incense : and let the lifting up of
my hands be as the Evening sacrifice.

The ACT

NOtum sit omnibus quorum interest aut intererit, Quod die
.... die... scilicet mensis... An. Dom.... inter horas..
&... ejusdem diei Antemeridianas in... in Com.... notoriè situat.
tempore Divinorum publicè tunc & ibidem pro more solenniter ce-
lebratorum, Coram Reverendo in Christo Patre, ac Domino Domino
... permissione divinà :... Episcopo, stante tunc temporis ad Altare
in habitu Pontificali, comparuit personaliter... ad hæc infra scrip-
ta specialiter requisitus & demandatus; & adstitit Mensulæ cui-
dam in medio positæ, & Tapeto decenti cōperta, super quam sta-
bant decenti ordine Vasa quadam (Patina nimirum, duo Calices,
Lagena & Pelvis, &c. qualibus in sacris utimur) argentea om-
nia, & bis deaurata, ad usum Eccl. Paroch. de... in Agro...
Dixceos autem... sumptibus... preparata; Et post Deo debi-
tam Adorationem, & Reverentiam Episcopo factam, nomine... hu-
militer petiit à Domino Episcopo antedicto, ut Vasa supradicta om-
nia, tam piè designata, formata tam eleganter, & jam ritè oblata
DEO SERVATORI sisteret & præsenteret, suog; Pastoralis
Officio, & Ministerio solenniter consecraret Divino cultui in dicta
...

of New Communion-Plate.

... in perpetuum deservitura: Cui tam sancto desiderio toties-
dictus Episcopus lubenter annuens, & se promptum & paratum ex-
hibens, Vasa illa omnia (Patinam & Calices, Lagenam & Pelvim,
&c.) è manibus præfati... ante sacrum Altare provoluti, sigilla-
tim recipiens, & super Altare, magnâ cum Reverentiâ, reponens;
fufis ad Deum precibus, ab omni profano usu separavit, DE Oq;
SERVATORI, & ejus Divino cultui, juxta morem & ritus in
Eccl. Angl. piè usitados, solenniter in perpetuum consecravit; & eis-
dem Vasis itâ consecratis, eisq; solis, mox usus est in Consecratio-
ne S. Eucharistiæ loco & tempore superscriptis.

FINIS.

of the Commission - Plate.

...in the year 1800, the Commission was ...
...the year 1800, the Commission was ...
...the year 1800, the Commission was ...
...the year 1800, the Commission was ...
...the year 1800, the Commission was ...
...the year 1800, the Commission was ...
...the year 1800, the Commission was ...
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...the year 1800, the Commission was ...
...the year 1800, the Commission was ...



...

FINIS.

